The Alaskan Churchman

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Missionary District of Alaska

Office
Box 441
Fairbanks, Alaska

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The design on the cover of this magazine is the work of Paul Eustace Ziegler. In art, it brings to Alaska the wondrous events and great characters connected with the Nativity of Our Lord and the Feast of the Epiphany.

The Blessed Virgin, who holds the Christ Child, is an Indian maid. A Fisherman, a Miner, and a Trapper represent the Wise Men who came from afar to offer their gifts and adoration. A fishnet, a screen of stately spruce trees, and towering, snowclad mountains form a lovely reredos. On either side stand members of that "glorious company of the Apostles" to guard the Holy Child.

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AUGUST, 1954

THE LIGHT OF THE NORTH

For a great many years, one of the tasks assigned to the Priest-in-charge of St. Thomas Mission, Point Hope, has been that of Lighthouse Keeper for the U.S. Coast Guard. The actual operation of the light and the salary have fallen to an Eskimo helper, but our priest has had the final responsibility of seeing that the light has been kept burning from August 1 until April 30 of each year.

Point Hope is an Eskimo village situated 167 miles north of the Arctic Circle on a sand spit jutting thirty-five miles into the Arctic Ocean. For about eight months of the year the ocean is largely ice-covered and closed to navigation. Yet the light continues to burn in the dark winter months, sending out its beams for about twenty miles over the arctic ice.

One might wonder why a light is maintained to shine over a frozen ocean where no ships can possibly penetrate. This light continues to burn when the sea is closed to navigation to serve as a beacon light for Eskimo hunters who range far out on the arctic ice hunting the animals of the sea — seals, walrus, oogrook, whales—in order to provide food for their families.

Point Hope Lighthouse

Our Point Hope hunters must go out on the ice even during the dark winter months of December and January when for a month the sun never gets above the horizon and daylight hours are confined to about three hours of twilight near noon. So, many times eager hunters are still on the ice when darkness falls.

There are no landmarks on a sand spit fifteen feet above the sea level; directions are easily confused on the rough surfaces of the ice pack, and in the arctic darkness the way home and the way out to sea are hard to distinguish. Before the light was set up, several hunters never returned home after being caught on the shifting pack ice. It is assumed that with a shift in the wind directions were confused and there was nothing to guide them home. Now hunters in the winter darkness can climb to the top of the nearest ice pile, pick up the gleam

(Continued on page 10)

A NEW CROSS ON THE BERING SEA

In the winter of 1944, the priest manning our isolated arctic coast mission at Point Hope made a journey by dogteam for five days from Point Hope 175 miles to the outstation of Kotzebue. This was the first real pastoral visit our Eskimos had had from a priest in more than a decade other than that of a priest traveling en route to or from Point Hope.

About fifty men, women and children gathered in a small home in Kotzebue for service. After several baptisms and a celebration of the Holy Communion, the people sat down to talk to the Rev. William J. Gordon, the newly-ordained young priest at Point Hope.

In the group was Norma Reich, a lovely Eskimo girl, with her four children. She had grown up at Point Hope with a simple and deep devotion to her Church. She spoke the thought in the minds of all there that night. "Mr. Gordon, we members of the Episcopal Church here in Kotzebue, we need our own church and our own minister." It seemed impossible, and no one, other than Norma Reich felt it could be done, least of all the young priest who knew of the many vacancies in the field and the shortage of funds in the missionaary budget of the Church.

Yet a little more than ten years later, on July 26, 1954, the same priest from Point Hope, now the Bishop of Alaska, landed his plane on the Kotzebue field. In the plane with the bishop came the Rev. Alwin Reiners, Jr., a newly-ordained deacon from Arlington, Virginia. Mr. Reiners had come as the first resident minister in charge of the congregation of St. George's-in-the-Arctic in Kotzebue. Among the first to come with greetings (and with a spice cake and a fresh loaf of bread) was Norma Reich who had the faith and the trust in Almighty God to know in her heart that her Church would come to Kotzebue.

In ten years the number of Episcopalians in Kotzebue has increased to nearly one hundred, and the community has grown as a trading center of strategic importance. For more than five years, through the initial efforts of Norma Reich and by the sacrificial lay ministry of Charlie Jensen, regular services have been held each Sunday. Our people are now a congregation through their own efforts — not just a group of people who are Episcopalians in the same community.

Last summer, one of the Seminarians who came to Alaska in our summer program, was Al Reiners, from Virginia Seminary. Al was assigned to serve for three months in Kotzebue, and he arrived there on a cold, drizzling June day to find his supposed furnished quarters contained not even a bed or a stove.

Yet even amid this definitely discouraging beginning, Al Reiners sensed something of the spirit of the people of Kotzebue and he set to work to strengthen the ties that bound them together as a Christian family. What the people of Kotzebue needed more than anything else was a tangible object to point to that represented the Episcopal Church in Kotzebue, along with this was the practical need for a house of worship.

Al Reiners did not build a church last summer in Kotzebue, but he started the initial enthusiasm that carried in the fall to the purchase of a simple warehouse that the men and women of the congregation renovated under the guiding hand of our Point Hope priest, Rowland Cox.

At the end of the summer Al Reiners went back to Alexandria, Virginia to school. He turned from the Bering Sea and Kotzebue Sound to the Potomac, and he left a job well done.

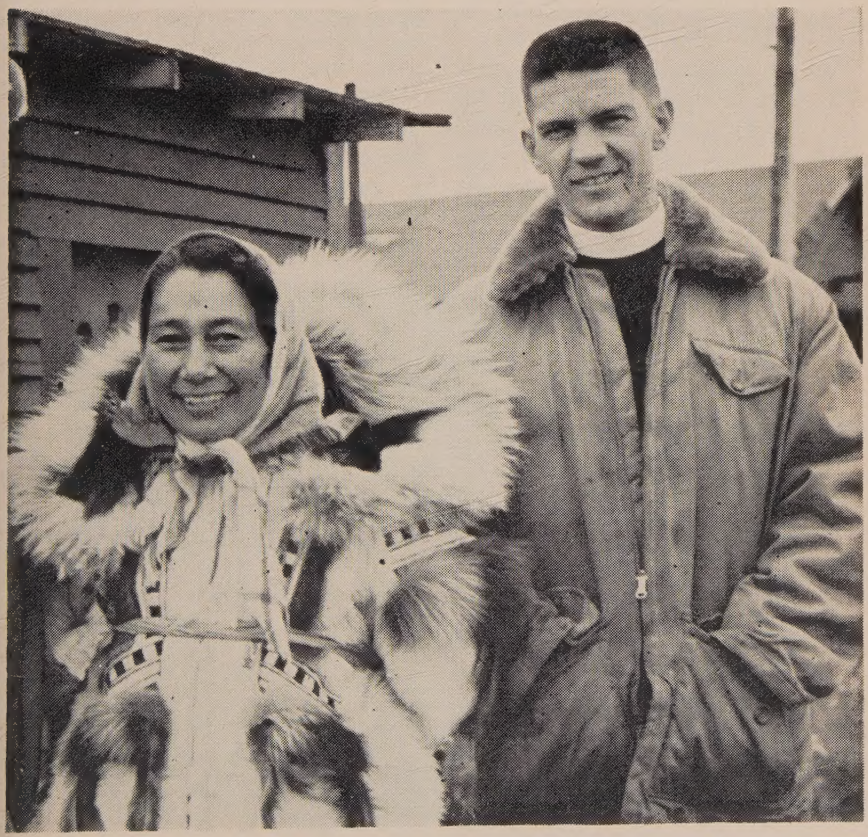
However, the faith and devotion of Norma Reich, and Chester Sevick and Charlie Jensen and others on Kotzebue Sound, had been contagious. Who better than Al Reiners could see the vital spiritual needs of these faithful Eskimo Episcopalians that could only be met by a priest to guide them and their children along the way of life? Who would go? Who could go? From the prophet Isaiah came the answer to Alwin Reiners: "Here am I, send me."

A letter from the Seminary to the Bishop of Alaska saying that Al was

willing to go back to the Bering Sea and his Eskimo friends brought real joy, but also sobering realizations. A priest in the Arctic—no matter how consecrated—must eat and heat his house, and have clothing to wear; in other words, an appropriation in the budget for opening a new field. It amounted to only thirty-four hundred dollars to be sure, but that figure loomed tremendously large when the news came from the February meeting of the National Council that there was no increase in the budget for Alaska, and in truth there was a cut of some two thousand dollars from the year before.

Yet when the word came that a man was really waiting and willing to go as our first minister to Kotzebue, we felt that God wanted him there and that the provision would be made. We even told Al to go ahead and we would pay him some way.

And so it came—a very ordinary looking letter in the day's mail from a clergy family in the States. Surely one cannot expect any great financial backing from any clergy salary. Yet this letter contained a check for one thousand dollars and a promise of two hundred dollars monthly for the next three years. Somehow some extra funds had come to this family and it would go to underwrite something special in the Missionary District of Alaska. How much clearer could God write out his purpose to have a man in Kotzebue? Here was a young man who knew the work with the people, the joys, the difficulties, the hardships; he had volunteered to go. When there had seemed no provision anywhere, here from a totally unexpected source from perfect strangers had come the basic financial support



Norma Reich and The Rev. Alwin Reiners, Jr.

to send him on his way. Truly behind it all was the quiet faith of a lovely Eskimo mother who in 1944 had asked for the ministrations of the Church and who had prayed and worked through the years so that her Church might come to Kotzebue.

That was the beginning—we still had no rectory or anything but the bare shell of a church. Half the cost of the rectory was underwritten by the Lenten Mite Box Offering of the Diocese of Erie. Friends gave amounts —large and small—to add to this fund to rebuild and equip the church, and now the church and her minister have come to Kotzebue. Next winter, God willing, a beautiful young bride will join Al Reiners in his $2,500 rectory, to complete the team for our mission to Kotzebue.

But Al Reiners and Mrs. Al-to-be, will never be alone or lonely in the work in Kotzebue because the power and love of Almighty God are truly there—in the hearts and prayers and devotion of Norma Reich, of Charlie Jensen and Chester Sevick. Chester, the king of the reindeer herders, retired last year, and has given himself to the work of the Church. Chester says simply, "God is my boss. What he tells me to do, I do that."

So a dream and a prayer have come true on the Bering Sea. A mission of the Church and a missionary are there. The physical aspects of the work are far from imposing—a frame warehouse for a chapel and a twenty by twenty cabin for a rectory, but the clerical collar in the rectory tells more than a hundred Eskimo Episcopalians that a man of God lives among them. More important, the cross on the warehouse tells them that God is truly there also—to strengthen and to keep and to guide His children everywhere along the way of life and of life everlasting.

The Rev. and Mrs. Robert Grumbine are spending the summer in the States on furlough, but will be back in Valdez in September. Mr. Page Kent is filling in at Valdez and Cordova during Fr. Grumbine's absence.

Kotzebue Sound in Early June

FAIRBANKS HOST TO ANNUAL CLERGY CONFERENCE

On the evening of May 19, sixteen clergy of the Missionary District of Alaska gathered in Fairbanks for the opening session of the 1954 Conference for the priests representing the Church in the Territory of Alaska. Bishop Gordon, Bishop Everett Jones of West Texas (Conference Leader), and the Rev. Murlin Day, Chaplain of Mt. Edgecumbe School in Sitka, brought the total attendance to nineteen men. The only absentee was the Rev. Robert Greene of Tanacross who did not return from a Texas speaking tour in time for the Conference.

The words "sixteen clergy and the Bishop of West Texas gathered in Fairbanks" rolls glibly off the tongue. Yet Bishop and Mrs. Jones traveled about ten thousand miles in coming to and from Alaska. Five clergy from the Southeastern Coast traveled more than fifteen hundred miles each, in flying in to the Conference. Bishop Gordon flew more than forty-seven hundred miles ferrying eight clergy and four wives in and out of town, and the flying parson of St. Matthew's Church and Norm Elliott of Eagle, added another eight hundred miles to that total. Others traveled several hundred miles by rail and commercial plane, so any clergy conference in the Missionary District of Alaska almost assumes the complications of D-Day proportions in regard to transportation. Nevertheless, blessed by wonderful weather, all arrived on schedule for a busy week of worship, study and conference together.

The morning sessions of the Conference were given to Bishop Jones, who, beginning with a half hour meditation, led up to some of the more perplexing tasks we clergy face. In a deeply spiritual and understanding way he unfolded simple truths that brought new insight into the ways of the Gospel of Christ—both to men serving established and sophisticated congregations and those serving the most remote missions. He brought the truth of the universality of the Gospel message for all sorts and conditions of men in a way that only one who has ministered the Gospel to all sorts and conditions of men can do. In addition, the whole morning session on Friday was given for a time of meditation and prayer with Bishop Jones. The real meat of the gathering was the vital presence of the Bishop of West Texas with his sympathetic understanding and guidance in all aspects of the conference.

Afternoons and evenings were given to business sessions covering the work of the District. Each man made a report of his own work. In an area where priestly duties vary as greatly as they do in Alaska, this was wonderfully valuable. Many of the clergy met each other for the first time at the Conference and priests who serve Ketchikan and Point Hope — almost two thousand miles from each other in totally different settings, have little way of knowing what the other is doing unless they have the opportunity of sharing experiences.

Various items of pertinent business of the District were discussed. It was voted unanimously for each parish and mission to seek to give a minimum of 8% total operating expenses outside the local church, for the missionary work in Alaska and Overseas, and in addition to contribute a minimum of 4% towards the salary of the Bishop of the District. The men of the District adopted as a tentative goal the giving of the salary of a new priest for one of our unmanned stations in addition to our National Church Quota. This would amount to about $2,400 annually.

Reports were given on the "Builders for Christ" Campaign. Although Missionary Districts overseas were not specifically asked to share in this campaign, all felt that we should do our utmost to support it. Each man told of very real efforts made in both white and native missions to give as generously and sacrificially as possible toward this churchwide missionary effort.

A good deal of time was given to discussing the critical need for additional clergy to serve the scattered stations over the District that at present receive infrequent visitations from the nearest priest. It was the unanimous opinion that something must be

Winter and summer temperature readings in Fairbanks. Our first Clergy Conference in 1950 met in temperatures similar to the winter shot; this year's brought weather more like the summer reading!

done to provide a more adequate ministry to these people who have looked to the Episcopal Church for half a century for spiritual guidance.

In connection with this discussion, lengthy consideration was given to the future of St. Mark's Mission School at Nenana. This work has in recent years been increasingly difficult to staff and maintain, and almost twenty per cent of the Alaskan budget has been used in carrying on the Nenana work. There was strong feeling among the clergy that there was a critical need for homes for children in the Territory—probably greater now than at any other time in the history of the Territory. However, it was voted almost unanimously that if a decision must be made between continued operation of the Nenana boarding school and additional clergy to man now neglected outstations, then our first responsibility was that of providing spiritual ministrations to our people in spite of the pressing need for children's homes. The Bishop estimated that approximately twelve thousand dollars yearly would be saved should the work at the boarding school at Nenana be discontinued. This same amount would provide funds for three additional mission stations to be opened in the Interior.

There was considerable discussion of the proposals of the Liturgical Commission for changes in the Book of Common Prayer and on Monday morning the Rev. L. Russell Clapp, assisted by the Rev. Norman Elliott, celebrated the Holy Communion using the service proposed by the Liturgical Commission.

The Rev. Mr. Elliott presented to the Conference copies of the Offices of Instruction in simplified wording as requested by last year's Conference. Several suggestions were made and general approval was given Mr. Elliott's fine work on this project. He was asked to go on with the service of Holy Baptism with the hope of presenting these simplified services to the Liturgical Commission at the next General Convention, looking toward approval of their use in areas where there is a limited use of the English language. There was general feeling among the clergy present that the present language of the prayer book presents a very real barrier to a real

Clergy of the Missionary District of Alaska l. to r.: Hall, McPhetres, Grumbine, Charlton, Hannum, Hodgkins, Harriott, Clapp, Miller, Chapman, Watkins, Elliott, Lambert, Sayers, Wilcox, Bishop Jones of West Texas, Cox and Bishop Gordon.

understanding of our worship by our people.

These things are simply samples of the variety of matters discussed and passed on at the Conference. Obvious throughout was a wonderful feeling of fellowship and oneness among men seeking the one goal of bringing the people of Alaska nearer to our Lord Jesus Christ.

The Conference was not devoted entirely to business. On Friday afternoon the men not familiar with the work in native missions, were flown to Fort Yukon and Circle Hot Springs by Bishop Gordon, Mr. Charlton and Sam White, a member of St. Matthew's. A conducted tour of local dredges was provided for other members of the Conference. Sunday afternoon the clergy and their wives enjoyed the wonderful hospitality of St. Matthew's Parish at a parish picnic—the highlight of this occasion was a softball game where the clergy defeated the men of the host parish by a narrow but convincing margin! Again on the last night of the Conference, the members of the parish joined the Conference members at a wonderful parish dinner. Each of the clergy spoke briefly about their various fields. Bishop Gordon and the Rev. Gordon Charlton of St. Matthew's were greatly honored in receiving from the clergy of the Interior (Third) Convocation, lovely ermine-lined clerical collars to wear on state occasions!

Too much credit cannot be given to the Rev. Gordon Charlton and the women of St. Matthew's Parish for arranging the details of the Conference. Hospitality and meals were graciously and bountifully provided and everything possible was done to make each one feel a member of the parish family. The Clergy Conference was Mr. Charlton's swan song in his service in the District of Alaska and it was a good one.

Bishop and Mrs. Jones brought a touch of Texas to a land even bigger and surely none of us will ever forget our formal and informal times with them, and we are sure that they have carried a clearer understanding of the work of the Church in Alaska back to Texas with them, and the already close ties between Alaska and the Diocese of West Texas are newly strengthened.

The 1954 Alaska Clergy Conference is over. By plane and train and car our missionary priests have returned to their posts — many to isolation where they will not see a brother priest until we gather in Seward next spring, but they go back in the strength of the fellowship—knowing anew that we labor not alone in our quest for the Kingdom of God for ourselves and for those committed unto us.

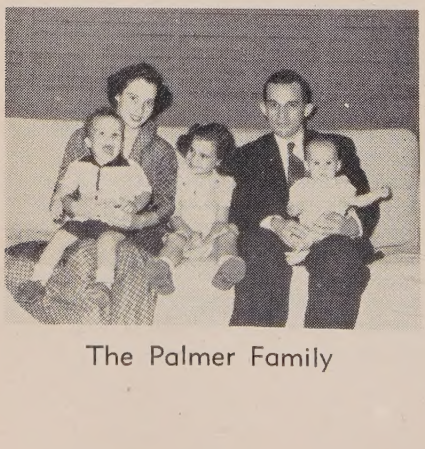
DOCTOR, TWO NURSES, AND MAINTENANCE MAN APPOINTED TO HUDSON STUCK STAFF

The Bishop of Alaska can sing the old hymn "Count your Many Blessings" with real satisfaction as he surveys the staff situation at the Hudson Stuck Memorial Hosptial situated on the northernmost bend of the Yukon River at Fort Yukon. During the summer weeks a new doctor, two nurses and an assistant maintenance man have been appointed for immediate service and a third nurse, Miss Susan Lewis, expects to be on the field before the end of 1954.

The most joyous news, of course, has to be the arrival of Dr. S. Donald Palmer of Birmingham, Alabama, with his wife Jean, and Kathy, James Gordon (named after Bishop Gordon), and little Stephen on August 12th. Dr. Palmer's coming culminates eight years of preparation with Alaska and Ft. Yukon in mind.

In 1946 Bishop Gordon (then priest at Pt. Hope), met a senior student at the University of the South. They talked Alaska and from this meeting came a deep determination to Don and Jean Palmer to serve the Church's medical mission in Alaska.

All through medical school and internship this consecrated desire never wavered, and we know of no one who hae ever served Alaska who has for so many years consciously prepared himself (and his family), for specific service in the Territory. We thank God for the Palmers and that they are here.



The Palmer Family

Dr. Palmer graduated at the head of his class at the Medical School of the University of Alabama. We know that he is a splendid young doctor and a credit to the medical profession, but even more important in the work of the Church is the fact that Don is first of all a consecrated Christian who, thought long before finally making a decision between the pulpit and the operating room. There is no question in our minds that he is in the ministry just the same. Dr. Palmer's coming ends a period of almost eighteen months with no doctor in residence at Fort Yukon. Surely Miss Jean Aubrey desrves a great deal of appreciation from the Church for acting as superintendent of the hospital and carrying most of the load in the absence of a physician. Miss Aubrey is now on furlough and Miss Harriet Keefer has filled in ably in her stead in recent weeks.

Irene Burnham

Miss Irene Burnham, R. N., most recently from Orlando, Florida, arrived at Fort Yukon on July 1 to join the nursing staff of the hospital. After hearing one sentence of Irene's talk it is not hard to peg her real origin as some spot near Boston, and Beverly, Mass. is more typically her home. With the departure of Miss Aubrey on furlough Miss Burnham has a big spot to fill on the staff, but she is very well trained and equipped to

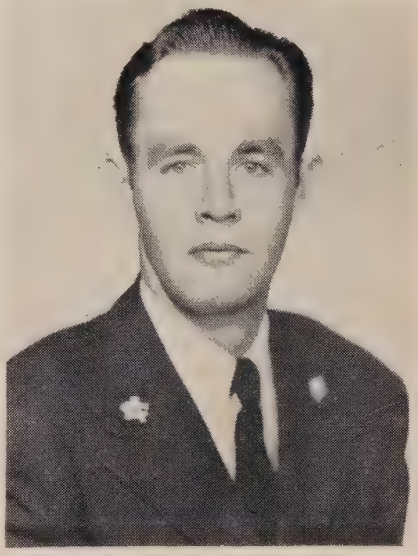
meet the need and we are delighted to have her as a part of the family of the Church in Alaska, and may God bless her service with us in this missionary District.

Shortly after Miss Burnham's coming, Massachusetts made another contribution to the nursing staff at Fort Yukon. Miss Arlene Chatterton arrived to fill the vacancy created upon the departure of Miss Mary Hayes who returned to her home in North Carolina in June for further training.

Miss Chatterton has been considering service in Alaska for several years and we are delighted that her desire and determination have borne fruit, even though it means that Dr. Palmer's Alabama accent is going to be overwhelmed in true Gettysburg fashion by three recent New England ladies as his entire nursing staff. However, frequent visits from the Bishop may help balance things a little!

We are delighted also to announce the coming of Captain George Glander of the Church Army and more recently from St. Francis' Boys' Home in Salina, Kansas, to Fort Yukon in the near future. Capt. Glander will serve as assistant maintenance man and also as lay evangelist and assistant in the work of St. Stephen's Mission. This means that Capt. Glander can help with the heavy maintenance load, a field in which he is specially trained, and at the same time be of very vital assistance in the extensive evangelistic program in the whole Fort Yukon field consisting of Beaver, Circle, Chalkyitsik, Venetie and Arctic Village, in addition to the central station at Fort Yukon.

Financial problems are always present and loom large in any missionary work. Sometimes we tend to think of missionary expansion paramountly in financial terms. Yet after one serves in a mission field for a while it is obvious that the basic need is for personnel — devoted men and women ready and willing to give themselves to the service of the Church wherever the need may lie. That has been the critical need in Alaska. We thank God that during the past two years sixteen new workers have come to serve in Alaska—fine, consecrated men and women who know the challenge of the gospel of Christ and are ready to answer the need wherever it may be. These additions to the staff at the Hudson Stuck Hospital are a good sample. Our ministry is basically and primarily to the souls of the men and women and boys and girls committed unto us. We know they must have



Capt. George Glander, C.A.

Betty Klemm, Harriet Keefer, and Arlene Chatterton of the hospital staff

schools and healing of bodies, but unless we can at the same time bring the spirit of Christ with our other ministrations, we have failed. We look confidently to this year and next and the years to come, knowing that with these consecrated men and women serving our Lord, the hospital at Fort Yukon will be a living Christian witness of the power of the gospel of Christ to heal the souls of men.

Miss Jean Aubrey, PH.N., who has most recently been serving as Acting Superintendent of the Hudson Stuck Memorial Hospital at Fort Yukon, left on regular furlough in July. Miss Aubrey plans to spend some time at her home in California and then return to school for some intensive specialized training before returning to Alaska by the first of next year. She will return to her former post as nurse at St. Mark's Mission, Nenana. Jean has given splendid consecrated and faithful service to the Church in Alaska and her people and we are delighted that she will come back to serve with us.

(Continued from page 1)

shadow of a doubt that where the light is, there is home.

In answer to a similar need in the lives of the men and women of the North, the Church came to Alaska. Valiant missionary heroes—both men and women — have since 1886, given their lives to bring the light of the Gospel to men and women who have been groping for the certainty that can lead them along the way of life—for a certainty that provides a meaning for all of life. It is that challenge and the sense of that same need in the North that has called to the service of the Church in Alaska in 1954 three consecrated young deacons, a maintenance man, and a splendid young doctor who has been preparing himself for six years to give his talents in the medical service of the Church in Alaska. Along with them are three nurses who also come to give of themselves and their talents that we may heal the bodies of men as well as their souls. Nor can we forget either, the selfless sacrifice of the two wives with their small children, who are coming with their husbands, to share the challenge of the North.

These new members of the family of the Church in Alaska join the others who are here in the service of our Lord. We, undergirded by the prayers and material support of the family of the Church at home, pledge ourselves to press forward joyfully to bring the light of the north, the gospel of our Lord Jesus Christ, truly into the hearts and lives of men and women and boys and girls who are earnestly seeking the way in this new land given us for our heritage.

Miss Else Smithcors left Christ Church Mission, Anvik late in July to return to New York to finish her schooling. Else came to Alaska last summer with the Summer Seminarian Team. At the request of the Bishop she spent the winter at Anvik assisting in the religious education work of the mission there and the outstations at Holikachuk and Shageluk. Else did splendid work for the Church here and we wish her godspeed as she continues her studies and pray God may lead her back to service in Alaska.

Miss Jean Aubrey, PH.N.

DEDICATION AND ORDINATION IN PETERSBURG

St. Andrew's, Petersburg

In 1951 in the February issue of the Churchman, we ran an article called "A Congregation Seeks the Church in Petersburg". On the night of June 17, 1954 Bishop Gordon dedicated the new St. Andrew's Church-Parish Hall there, and on the 18th Mr. Philip E. Jerauld was ordained to the diaconate in his home parish in Petersburg. Mr. Jerauld was confirmed in Petersburg and went to the Church Divinity School of the Pacific as a member of St. Andrew's Congregation, so surely we may now say that truly the Church may be found in Petersburg.

The new church building at Petersburg is a result of hard work and faith. The Rev. Hugh F. Hall, Priest-in-charge of the Mission, has been the spearhead. In addition a good part of the actual finished construction has been done by Fr. Hall with the help of other volunteers. St. Andrew's Guild, since its organization in February, 1949, has worked and prayed and believed that the job could be done, and it has been done.

Construction was made possible by a grant of six thousand dollars from the National Council of the Church and a loan of a like amount to St. Andrew's Mission. The rest of the approximately eighteen thousand dollars spent on the building has been raised by the congregation.

The new St. Andrew's is of pre-cut 2x6 construction. Situated in a lovely location, surrounded by spruce trees with the coastal mountains in the background, the building with a natural stain fits itself naturally into this beautiful setting. The building consists of a large hall seating well over one hundred people with the altar set in a niche that can be closed off from the rest of the hall by sliding doors. Also included is a very adequate kitchen and a room adjoining where the priest stays during his regular visits to Petersburg from Wrangell.

In mid-June Bishop Gordon, with Mrs. Gordon and Paneen, Billy and

Those officiating at the Service of Ordination: Hughie Hall, Mike Schwartz, Hugh F. Hall, Philip Jerauld, J. Kenneth Watkins, Bishop Gordon, Lewis Hodgkins, Samuel McPhetres, and Mr. Vernon Counter.

Rebecca drove from Fairbanks seven hundred miles to the port town of Haines on Lynn Canal. From Haines they flew by commercial plane ninety miles to Juneau where Mrs. Samuel McPhetres and members of Holy Trinity Church took the little Gordons under their wing, and on the 17th of June the Bishop and Mrs. Gordon flew to Petersburg. Although Mrs. Gordon has been in the Territory eleven years, this was her first real visit to Southeastern Alaska. Such is the life of a bishop's wife (with children).

On the night of the 17th in a very impressive service, God's blessing was asked on this building erected for joint use as a church and parish hall. At the same time seven persons were confirmed and one received into the Church, adding sizably to the communicant strength of St. Andrew's Mission.

On Friday, June 18th, in the newly dedicated building, the first person confirmed in the Episcopal Church in Petersburg, Philip Eldridge Jerauld was ordained to the Diaconate. The Rev. John K. Watkins of St. John's Church, Ketchikan, preached a most challenging sermon to ordinand and congregation alike. The Rev. Lewis Hodgkins, also from Ketchikan, read the Litany, and the Candidate was presented to the Bishop by his own priest, the Rev. Hugh F. Hall. The Rev. Samuel A. McPhetres of Juneau also shared in the service, as did Mr. Vernon Counter, Layreader and Senior Warden of St. Andrew's Mission. The occasion was a deeply moving one and most significant in the life of the Church in Alaska, and adding greatly to the occasion was the presence of the ordinand's parents—having come all the way from Massachusetts for the setting apart of their son to the service of the Lord.

As always in Petersburg, there was no lack of good things to eat, and following the service a bountiful luncheon was provided for friends of Mr. Jerauld with Mr. Lester Wingard

Altar Niche in St. Andrew's

Some of the 125 people at the Ordination Luncheon

serving as toastmaster. On several other more informal occasions more food was provided so surely no one connected with any of these activities went away hungry!

For the first time in ten years there has been an ordination in the District of Alaska of a young man who has gone out from the Territory to study for the priesthood, and we are proud. Mr. Jerauld has been assigned to serve as Assistant to the Rev. Albert J. Sayers in All Saints' Parish, Anchorage. Mr. Jerauld will serve in this parish looking toward the possibility of beginning a second church in one of the outlying sections of the fast-growing Cook Inlet city.

Likewise for the first time, certainly in more than twenty-five years, a new chruch has been erected for an entirely new congregation in the District of Alaska. Before 1949 we had no work in Petersburg at all other than an occasional service, possibly a half-dozen times, in the fifty-year history of the community. Now a lovely building, representing the Episcopal Church, stands in the community.

Far more important, through the regular services of the Church, provided by Fr. Hall and Mr. Counter, and through the Sunday School and the activities of the life of the Church, all of which are dedicated to the service of Almighty God, there are men and women, and boys and girls in Petersburg who are using these blessings to draw nearer in body, mind, and spirit to the truths and spiritual deepening of the Gospel of our Lord Jesus Christ.

As a direct result of the efforts and determination of Geno Bogan, the young people of St. Philip's Cathedral in Atlanta raised the total cost of a fully equipped jeep for the work of St. Mark's Mission, Nenana.

Geno served as a volunteer worker at St. Mark's last summer and saw the great need for the jeep in the work there, so on his return to Atlanta he passed on his enthusiasm to the other young people. The money was raised by establishing a second-hand furniture repair shop manned by the young people.

Early in July the jeep arrived in Fairbanks and thence to Nenana. Geno and two friends, Pete Calhoun and Harold Martin drove to Fairbanks in the jeep and remained in the District for some weeks working at St. Mark's and other stations as volunteers. We are deeply grateful for this very substantial help in the work at Nenana and profoundly impressed with the missionary enthusiasm and zeal of the young people of Atlanta.

Jeep for Nenana

CHURCH COMMEMORATES 50 YEARS IN SEWARD

Rectory and Church at Seward

On the afternoon of Sunday, June 27th, Bishop and Mrs. Gordon and about seventy-five members of the congregation of All Saints' Parish, Anchorage, joined the residents of Seward in commemorating the fiftieth anniversary month of the first service of the Episcopal Church in Seward.

On Easter morning in the year 1793, an intrepid Russian explorer, Aleksandr Baranov, sailed into a lovely harbor on Alaska's southwestern coast. In honor of the occasion he called the place Resurrection Bay, and a shipbuilding site was established near the present community of Seward.

The actual settlement of Seward was begun a hundred and ten years later, and on June 12, 1904, the Rev. F. C. Taylor of Valdez held the first service of the Episcopal Church in Seward—the new town which had taken its name from the United States Cabinet Secretary who arranged for the purchase of the Territory of Alaska from Russia in 1867.

The present church was built in 1906, and the rectory was completed in 1918. In 1925 Jan van Emple, a well-known Dutch artist, then living in Seward, was commissioned to paint a picture of the Resurrection for the reredos of the altar. Its cost, $650.00, was raised by popular subscription. The painting is unique in that in a real sense it includes the Ascension of our Lord as well as showing the empty tomb. Instead of the apostles standing about, van Emple has shown the people of Alaska. On the right are the Indian and the Eskimo, and to the left of the empty tomb are the prospector, the trapper, and the homesteader. The background of the painting is Resurrection Bay. Truly this painting carries the deep and real meaning of Christ's command that we "go into all the world and preach the Gospel to every creature", and vividly brings home this message to all Alaskans.

The work in Seward has suffered from an irregular ministry. For short periods of time after the founding of St. Peter's Church, a priest was in residence. However, there were long vacancies and from 1931 until 1943, the mission was under the care of the Priest-in-charge of All Saints', An-

Reredos in St. Peter's, Seward

chorage, who made monthly visits to Seward.

The present Bishop of Alaska came to Seward straight from the Seminary in 1943, as the first resident minister of the Episcopal Church in fifteen years. Although Mr. Gordon was transferred to the Arctic Coast mission at Pt. Hope just four months after coming to Seward, this marked the beginning of a resident ministry that is now showing real spiritual fruit in the community.

The Rev. L. Russell Clapp has been Priest-in-charge of the Seward work since 1949. Fr. Clapp succeeded the Rev. Edward M. Turner, who, in a five-year ministry, reestablished the foundations of a strong congregation in the Resurrection Bay City. Fr. Clapp has built on this and his devoted and energetic ministrations are a credit to God and His Church and a strength to the people of Seward.

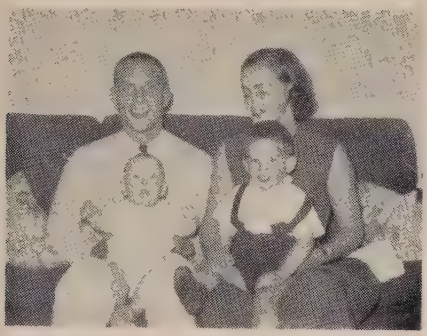
Seward today is the ocean terminus of the Alaska Railroad, and with the recent addition of a highway connection with the Interior, is the gateway for much of the freight going to northern Alaska. The town with some two thousand inhabitants bids well to continue to have a real future as a shipping center for the growing areas in Interior Alaska, and we pray that the Church will continue to give spiritual strength and stability in the years to come.

A dollar for a subscription to the Alaskan Churchman brings you one hundred pages yearly filled with pictures, facts, figures, and stories of the missionary work of the Church in the Territory of Alaska. Will you renew yours today?

Three seminarians and two girls from Windham House make up our seminarian team for this summer. They are stationed at Tetlin, Minto, Huslia and Nenana, and Betty Hovencamp from Windham House is serving as roving supervisor of the Daily Vacation Bible School program in the native villages.

Bishop Gordon, the Rev. Albert Sayers and Mr. Bennie Leonard of All Saints', Anchorage, are representing the District of Alaska at the Anglican Congress.

HOLIKACHUK NEW RESIDENT MISSION STATION



The Rev. Thomas G. Cleveland, Mrs. Cleveland, John & Tom, Jr.

The Rev. Thomas G. Cleveland arrived in Alaska late in July to assume his new duties as Deacon-in-charge of St. Paul's Mission, Holikachuk. Mr. Cleveland, a recent graduate of the Virginia Seminary, is married and has two sons, ages two and one.

Tom Cleveland has been looking to service in Alaska since a meeting with Bishop Gordon at the Seminary two years ago. Tom and his wife, Charlotte, expressed a desire to serve the Church in Alaska after graduation, so it was arranged for him to become a postulant of the Missionary District of Alaska. Shortly after his graduation in June, Tom was ordained to the Diaconate at the Seminary by the Bishop-Coadjutor of Virginia, acting for the District of Alaska.

We have never had a resident missionary at Holikachuk although the Episcopal Church has been working among the Indian people of this area since the work at Anvik was begun in 1887. All through the years since that time, the people of the Innoko River area at Holikachuk and Shageluk have looked to the Anvik Mission for ministrations. The priests and nurses who have served the Church at Anvik have done their best to also meet the spiritual needs of the Innoko Villages, but it is obvious that no one can adequately care for three villages of a hundred people each, in any truly pastoral way. The people of Holikachuk and Shageluk have asked through the years for a more vital spiritual care, and Mr. Cleveland's appointment has made this possible.

No new funds are in our Alaska budget to meet this challenge. Unfortunately it has been necessary to take the budget appropriation formerly assigned to the work at Eagle on the Upper Yukon and move it down the Yukon a thousand miles to the Holikachuk-Shageluk area.

It is simply a matter of meeting the greatest need first. The population of Eagle has been decreasing even though there are still seventy-five people in the area who look to us for spiritual care. With over two hundred people on the Innoko River who have never had a resident minister, it has seemed only right that the appropriation for Eagle be transferred to Holikachuk. We do hope and pray that future budgets can provide again for a priest for Eagle.

Since the appointment of the Clevelands, we have been hastily seeking to provide adequate quarters for them. With a new mission at Kotzebue to furnish and equip at the same time, this has been something of a struggle.

About three years ago we purchased a simple log building at Holikachuk from an Indian resident who was moving away. Under the supervision of the Rev. Glen M. Wilcox of Anvik, work has been done on this building to adapt it for the residence of the Cleveland family, and they are now happily on the job in Holikachuk—in a very real way pioneering much as did the early missionaries who came to Alaska to meet the spiritual needs of the people in answer to God's command. Tom and Charlotte Cleveland have not wondered too much about quarters and living conditions. Of course they want a warm home for their two little boys and themselves and they shall have it. However, they have a deep evangelistic zeal to minister to God's children where they are and where they need help. As a missionary team they feel called to preach the gospel to the native peoples of Alaska. All along they have realized that this means different conditions

from those they have known; it means surely some sacrifice and inconvenience; it calls for physical labor and doing without some of the modern conveniences that many of us now think of as necessities. For them, the urgency of the gospel challenge transcends matters of living conveniences in themselves, and they know full well as do others now ministering in similar circumstances in the Territory, that God's rewards many times do not come in the physical necessities of life. Our Lord brings to those who seek to serve Him wherever the need is, simply an inner knowledge of doing one's duty where it critically needs to be done—that of bringing the light of the Gospel of Christ to people who through the years have had little chance to truly know Him as our Lord.

There will be some who will shudder at the thought of going to Holikachuk and its little log rectory and primitive surroundings yet there must be many others in the Church who truly envy Tom and Charlotte Cleveland and little Tommy and Johnny as they cast their lot with the people of the Innoko.

The Family of John Deacon at Holikachuk

John Deacon was for many years chief of the Holikachuk village and while chief he was largely responsible for the building of St. Paul's Church as a community enterprise. His wife, Belle, is one of the most faithful and devoted communicants of the Holikachuk congregation. In the summer months John Deacon operates a sawmill on the Yukon River supplying lumber for the villages nearby.

St. Paul's, Holikachuk

HOUSEKEEPING ON THE YUKON

By Mrs. Glen M. Wilcox

Recently Glen, our two-year-old daughter Gail, and I returned from a nine-day stay in the big city of Fairbanks. A year ago no one could have told me how good Anvik would look to me that day we came home. We went to Fairbanks for a clergy conference which was a truly wonderful experience for Glen, and it gave me the chance to meet the other outstation wives and compare notes. It also provided the opportunity to have our annual medical and dental checkups. While there I enjoyed the luxuries of running water (no bottom to the barrel!), pulling the sink drains without worry that the pails were going to run over, tub baths, banana splits, milk shakes, and ordinary hamburger.

There are many differences I found, in the life of a clergy wife in a city like Fairbanks and in a village of 125 people like Anvik. In Fairbanks there were jet planes going over constantly, cars zooming by and telephones ringing. Here there are "kicker" (motor) boats, the many barking dogs, and the mail planes arriving three times a week.. It may seem strange that I mention water as a luxury, but on our arrival last July 4th it did not take me long to realize that here it is often at a premium. I have two fifty-gallon barrels in my kitchen that hold our water supply. In summer they are filled with rain water or brought back in pails from three miles up the Anvik River. In winter, ice is "packed" from the river by dog sled. When one washes her hair here, she thinks of at least one more use for the rinse water before throwing it!

My first cooking in Anvik was done on a wood cook stove. The week before we arrived a new kerosene refrigerator had come on the spring supply boat. The Kool-Aid popsicles I made in the freezer were the first to be enjoyed, and they were a joy to all—from four-year-old "Tootsie" who exclaimed, "I want ice stick!" to the oldest in the village. In September a second supply boat came and on it a propane gas stove and two tanks of gas. I'm afraid the first tank was used in showing people how the stove would light without even a match. One older villager said "Sure good. Something new all the time."

There is no bakery in Anvik, so I had to learn to bake our bread. I did not have the nerve until the gas stove arrived. Then I found out that it was not so difficult after all! Many of the women questioned me as to whether I really baked it in the gas oven. The two tanks of gas lasted until early January and once again the wood cook stove took its place in the kitchen. Much to my amazement, I found that bread making was not so difficult with the wood stove. In April the Bishop brought another tank of gas. Again the moving of stoves went on. Whether gas or wood stove, it is all in the day's work to bake six loaves of bread.

We live on the second floor of the Mission building, mainly in two large rooms, kitchen and bedroom with a pantry between. The rooms are heated by barrel stoves which put a new meaning in the phrase "Keep the home fires burning". We do have a living room which is used for Woman's Auxiliary meetings, committee meetings, and general guest room. It is not used more since it means another fire to build. The pantry I mentioned is of quite good size. Since I do my grocery shopping by the year it looks a little like the corner grocery I shopped at "outside". Perhaps you can imagine the amusement it held for Gail in the first few months. Much to my relief the cans are not so entertaining any more!

My kitchen is a large room and it has to be, to serve the purposes it does. It is a combination kitchen, dining-room, wash room, radio room, medical room, and general reception room. The radio is our contact to find out about the mail plane, talk to the doctor at Bethel, send or receive telegrams through the Signal Corps, and to talk with the teachers in our other missions of Shageluk and Holikachuk.

I never dreamed that I would operate such a radio.

I spoke just now of the kitchen as the medical room. It just happens that we are without an appointed nurse and also that I am an R.N., so I do what little I can to help. This ranges from cuts, boils, infected hands and eyes, diarrheas, filing T.B. hospitalization papers, to four deliveries between August and February. I give very little aid to the other two villages because I have a family and it is impossible to go very often. This of course would be changed if a nurse were available.

This last January I did have the opportunity to visit Shageluk. Glen, Gail and I went by dog sled, a team of nine, the trip taking four hours. It was a memorable trip. Gail and I were warm since we were on, in, and covered with sleeping bags plus a canvas cover over everything and lashed in snugly. One of Gail's adopted grandmothers had worried about her warmth and so had given her a pair of fur-lined mittens with beaver trim and knit cuffs. January is the month of frost, which made everything quite beautiful as we crossed open lakes and went through the woods where the trail is so narrow that you have to guard your face from snapping willows. The trees were covered with about ½ to ¾ inches of frost. We were accompanied by one of the younger men of Anvik and his mother, with their dog team. Thanks to them, when we lost the trail after dark, we found it again in a few minutes.

One aspect of the life here that I haven't mentioned is that of dress. It is not so different in winter except for the parkas and wolf ruffs and mukluks for the feet, long underwear at times, and always cotton stockings or woolen knee socks. When we were in Fairbanks I did wear a pair of low heels, knowing only too well I would have difficulty with anything too high —without practice! No one wears a hat, only head scarves, for the practical reason that in winter they are warmer and in the summer they guard against mosquitoes and gnats.

I'm not sure that this gives you a good picture of the life of a clergyman's wife in one of the Church's outstations. It is an interesting and full life in all its meaning, and I am glad to be back.

We welcome into the District family Cynthia Miller of Allakaket and Deborah Harriot of Nenana — both born in May.

Summer volunteers this year include John Stephenson, a medical student, serving at the hospital at Fort Yukon, and three girls, Alma Rowe, Kit Moore and Ellie Commo. The girls are assisting in the Daily Vacation Bible Schools all over the interior.

The District of Alaska and the city of Fairbanks suffered a great loss when the Rev. Gordon T. Charlton and his family left Alaska on regular furlough early in June. Mr. Charlton has been called to serve in New York with the Overseas Department of the National Council as Assistant Secretary for personnel. So Alaska's loss will be the gain of the general Church at large.

Mr. and Mrs. Charlton and their two small children came to Fairbanks in the summer of 1951 from Houston, Texas. The work of St. Matthew's Parish has shown splendid progress both physically and spiritually during Mr. Charlton's rectorship, and he will be sorely missed.

In addition to his ministry at St. Matthew's, Gordon Charlton has made valuable contributions to the work of the District as a member of the Council of Advice, and the Board of Examining Chaplains and in a great many other ways. As a pilot he has given very real aid to the Bishop and the District in the many transportation problems in the various missions.

We share Gordon and Cutler Charlton with the Overseas Department very reluctantly, but it is comforting to know that the task of missionary recruiting is in Gordon's capable hands. One of his first responsibilities is that of securing his successor at St. Matthew's, and thus far there is no one in prospect to fill the vacancy. Temporarily the Rev. Norman Elliott has been transferred from his post at Eagle to supply in Fairbanks, but we hope to have a permanent rector for this most challenging opportunity in the near future.

Missions and Staff

Allakaket	St. John's in the Wilderness	The Rev. Richard S. Miller
Anchorage	All Saints'	The Rev. Albert J. Sayers
		The Rev. Philip E. Jerauld
Anvik	Christ Church Mission	The Rev. Glen M. Wilcox
Cordova	St. George's	m. Valdez
Eagle	St. Paul's	Vacant
	St. John's	
Fairbanks	St. Matthew's	The Rev. Norman H. V. Elliott
Ft. Yukon	St. Stephen's	The Rev. Richard T. Lambert
		The Rev. Albert E. Tritt
		Mr. Ned Thomas
	Hudson Stuck Memorial Hospital	Dr. S. Donald Palmer
		Miss Harriet H. Keefer, P.H.N.
		Miss Irene Burnham, R. N.
		Miss Arlene B. Chatterton, R. N.
		Miss Elizabeth Klemm
		Mr. Grafton Bergman
		Capt. George S. Glander
Holikachuk	St. Paul's	The Rev. Thos. G. Cleveland
Juneau	Holy Trinity	The Rev. Samuel A. McPhetres
Ketchikan	St. John's	The Rev. J. Kenneth Watkins
	St. Elizabeth's	The Rev. Lewis Hodgkins
Kivalina	Epiphany	Mr. Milton Swan
Kotzebue	St. George's-in-the-Arctic	The Rev. Alwin Reiners, Jr.
Nenana	St. Mark's	The Rev. Cameron Harriot
		Miss Martha I. Webb
		Miss Jean E. Aubrey, P.H.N. (on furlough)
		Mrs. Dorothea S. Jacobs, R. N.
		Miss Rachel McDiarmid
		Mr. Fred Mueller
Petersburg	St. Andrew's	m. Wrangell
Pt. Hope	St. Thomas'	The Rev. Rowland J. Cox
		Mr. Roy Vincent
Seward	St. Peter's	The Rev. L. Russell Clapp
Sitka	St. Peter's-by-the-Sea	The Rev. Henry H. Chapman
Skagway	St. Saviour's	m. Juneau
Tanacross	St. Timothy's	The Rev. Robert B. Greene
Tanana	St. James'	The Rev. Walter W. Hannum
Valdez	Epiphany	The Rev. Robert Grumbine
Wrangell	St. Philip's	The Rev. Hugh F. Hall

In addition to the missions listed above, and as opportunity offers, members of the staff hold services at the following stations:

Annette Island	Chalkyitsik	Minto	Palmer
Arctic Village	Dot Lake	Rampart	Shageluk
Beaver	Homer	Pt. Lay	Stevens Village
Big Delta	Hot Springs	Mt. Edgecumbe	Tetlin
Bettles	Hughes	Noatak	Venetie
Circle	Huslia	Nome	Wrangell Institute
Coschacket	Kenai		

THE SEAL OF THE MISSIONARY DISTRICT OF ALASKA
·1895·